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# The Orthodox Herald

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*"Celebrating our 47th year" 1952-1998*

**Volume 47, No. 8 ISSUE 559** **DECEMBER 1998**



## THE CARPATHIANS

From earliest times Christians spent as much of their free time as possible in their church. Especially on holidays, the faithful not only flocked to the services but they also tended to the chores of preparing the church for the services. Throughout the year the faithful gathered for the agape meal, for fellowship or to read the Scriptures and sing the Psalms. This custom continued in the Church through the centuries and vestiges of these customs survive today.

One special Church book Chlib Dusi contains prayers and special religious songs which people of the Carpathian area, during the Communist era, gathered to sing on Sundays in order to spend God's day properly. This custom and others like it helped the Carpathians through many centuries of defending themselves against the offensives of the other churches and to maintain Orthodoxy even while under Austrian-Hungarian and Polish domination. One of these customs is the Christmas Eve fasting supper. If we study it closely, we will see that many of the rituals are religious.

When the people were allowed to worship God in the church with a priest, they understood the services, knew what they contained and what they meant. When they stood in church they were not accidental guests or illiterate members of the congregation. They were truly active participants. Many of us in the U.S. still remember the people bringing their well-worn Chlib Dusi books to church with them. Some of them even had Sborniks with a collection of various services of the Church. They learned their religion from these books. Hand copies of both were often made since there were restrictions on printing. The presses were not privately owned; but, government owned and controlled.

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Those who think money grows on trees are the ones who have a hard time getting out of the woods.



This is number 11 and last in the series of wrought-iron crosses which have been removed from Eastern Christian Churches in the Carpathian area. Many of the crosses were nailed to the side of a building in the Lemko Village, near the Polish-Slovak border. At first sight, one feels a great sense of sadness that another Christian group would so mishandle the Cross. Then, one looks closer and appreciates the artistic ability of the Lemko people, who didn't have much but the best went to beautifying the House of God.

## ST. JOHN CHRYSOSTOM

Each year at Easter/Paskha we hear the words of St. John Chrysostom read. This Catechetical Address is familiar to most of us. It begins: "If any man be devout and loves God, let him enjoy this fair and triumphal feast." His words call the people to celebrate the Resurrection of Christ. Less familiar are the words he used when he called the faithful to celebrate the Incarnation or Nativity of Christ. He said:

"Come, then, let us observe the Feast! Come, and we shall celebrate the solemn festival! Truly wonderful is the whole story of the Nativity. For this day the ancient slavery is ended, the devil confounded, the power of death is broken, paradise is unlocked, the curse is taken away, sin is removed from us, error driven out, truth has been brought back, the speech of kindliness is diffused and spreads on every side, a heavenly way of life has been implanted on earth."

Why is this? Because God is now on earth and humanity is in heaven; on every side all things comingle."

## WISE MEN

Recently we saw a sticker which read: "The wise men searched for Christ. The wise men still search for Him." We know that when Jesus was born in Bethlehem, He was first worshipped by shepherds and the wise men from the East. These were from the simplest and wisest strata of society. Who were these wise men from the East?

St. Dimitri of Rostov, who wrote the twelve volumes of the Lives of the Saints, says that they were kings of small regions or groups of towns in Persia, Arabia, and Egypt. All of them were greatly learned in astrology. The unusual star that appeared to them nine months before the birth of Jesus inspired them to spend this nine months in studying this star, preparing for their journey and traveling to Bethlehem. They arrived at their destination shortly after the birth of the Savior of the world.

Who were these wise men of long ago? One of them was called Melchior. He was old, withered and had long, white hair and a beard to match. He brought Jesus the gift of gold. The second wise man was Caspar. He had a ruddy face and was young and beardless. He brought frankincense. The third was Balthazar. He was black-skinned and heavy bearded. He brought the gift of myrrh.

After their deaths, their bodies were taken to Constantinople, then from there to Milan and finally to Cologne which is now in Germany. Their reliquaries can be seen in the magnificent cathedral in this city.

Some say that these wise men represented the three chief races of man that descended from Noah's three sons: Shem, Ham and Japheth. Shem represented the Arabian, Ham the Egyptian and Japheth the Persian.

The wise men searched for Christ – and they found Him. Wise men still search for Him – are you one of them?

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Many pray, not to ascertain God's will, but to get His approval of their own.

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## NEWS CHRONOLOGY

DECEMBER 1998

DIED: Fr. John Chromiak, Stone Mountain, CA.

TENTATIVE PLANS ARE BEING MADE for an Easter tour to the Carpathians, especially Uzhorod. If you have any interest, write to The Orthodox Herald office or call 717-256-7232.

A Carpatho-Rusin Festival, sponsored by GCU Lodge 443, will be held from Dec. 13-16 at St. John's Hall, 758 East Northampton St., Wilkes-Barre Twp., PA. Displays of Carpatho wooden churches, ethnic foods, entertainment and sale items will be featured. Call 717/824-1307 for more info.

ST. HERMAN YOUTH CONFERENCE for those over 14 will be held from Dec. 23-27. It will be held in the Richfield Holiday Inn in Ohio. For info, contact Ludmilla Rodzianko, 440/838-4117 or e-mail: St.Herman98@juno.com.

"CHRISTMAS AROUND THE WORLD" in the Museum of Science and Industry in Chicago will run from Nov. 20 to Jan. 3. Trees from several East European countries will be displayed. The museum is located at 57th and S. Lake Dr. in Chicago. Admission is free on Thursdays. Call 773/684-1414 for info.

THE SS. PETER AND PAUL CHURCH, founded in 1913, in Boswell, PA was badly burned. Fr. John Govrusik from Central City services the parish.

CHRISTIANS ARE BEING PERSECUTED IN ETHIOPIA. Of the 57 million population, 35 to 45% are Orthodox, 45-50% are Muslim and less than 1% are Roman Catholic. The capital Addis Ababa has no street signs and people find someone by stating the nearest church where the person lives.

AN INFORMAL SURVEY, done by the Clergy Wives Connection, 2001 N. Andrews Ave., Ft. Lauderdale, FL 33311, showed that the respondents from all Orthodox jurisdictions preferred to keep their title 58% answered YES, 30% answered DON'T CARE (title or first name), and 12% said NO TITLES PLEASE.

THOSE RESEARCHING GENEALOGY IN NORTHEAST PA can receive help from The Searcher, Box 1, Olyphant, PA 18447 or call 717/383-7661.

THE ORTHODOX CHURCH IN RUSSIA has a severe shortage of priests, although it has 5 theological academies, 23 seminaries, 21 colleges, 2 universities, 1 institute, 5 pastor schools and 2 diocesan girls' schools. The Church has 148 bishops for 124 diocese in 19,000 parishes. There are 228 women's monasteries and 210 monasteries for men, which maintain 64 branches.

AT THE MEETING OF BISHOPS FROM THROUGHOUT THE WORLD, under the jurisdiction of Ecumenical Patriarch Bartholomew, held from August 29-31, problems facing the Church were discussed. Topics discussed were "Secularization as a Reality and as a Threat to Contemporary Orthodoxy," "Rejectable Foreign and Heterodox Incursions of Practices and Ideas in the Orthodox Domain," "The Ecumenicity of Orthodoxy as a Contemporary Way of Life," and "The Challenge of the Metaphysical Experiences Outside Orthodoxy, and the Other Response."

THE JOY OF ALL THAT SORROW MONASTERY at 111 Evergreen Rd., North Ft. Myers, FL 33903, phone 941/997-2846, under the patronage of the Ecumenical Patriarch, is attempting to live up to its name. It feeds the hungry, clothes the naked, comforts the sorrowful, cares for the ailing and elderly, etc. They need help in this work.

THE CHURCH OF CYPRUS is fighting long and difficult legal battles to regain stolen mosaics and icons. A number of art treasures from Cyprus were recently retrieved in Munich, Germany.

ST. ALEXANDER NEVSKI CATHEDRAL in Sophia, Bulgaria was the site of an unprecedented all-Orthodox council. Patriarchs and representatives from most areas of the world were present. No publicized reason was given for the Council but the rift in the Bulgarian Church was thought to be the reason.

THE JERUSALEM PATRIARCHATE is accused of selling church properties to the Israeli Government for its own financial gain. The charges were made at a meeting in Jordan by Palestinian laymen.

### Gift Suggestions

TWO BOOKS BY YALE RICHMOND, to help understand the Russians and Eastern Europeans. The books From Nyet to Da: Understanding the Russians and From Da to Yes: Understanding the East Europeans are available from Intercultural Press, PO Box 700, Yarmouth, ME 04096 or call 800-370-2665. The books are easy to read. Anyone having any connection with someone from these countries knows they react differently. These books explain why.

TWO BOOKS AND A MAP are available from Carpatho-Rusyn Research Center, 7380 SW 86th Lane, Ocala, FL 34476-7006. The books deal with the Carpathian Mt. Area. Medieval Carpathian Rus; 209 pages and The Rusyns of Hungary, 318 pages are well researched. The 30x36 inch map with places in English of villages where Russians-Rusyns lived in Poland, Slovakia and Ukraine from 1886-1995. The map The East Slavs of the Carpathians comes with a very informative booklet about a fluid peoples.

A BOOK WITH A UKRAINIAN ORIENTATION is titled The Carpatho-Ukrainians, written by Vincent Shandor. It is a legal and political history of the area from 1918-1945. It is available from Harvard University Press, Cambridge, MA.

A BEAUTIFUL "Coffee Table" Book The Hutzuls Today, contains over 144 pages of text and magnificent colored photos. The Hutzuls were a distinct group of people living on the border of what today is Ukrainian and Romania. Available from Yevshan, PO Box 325, Beaconsfield, Quebec, Canada H9W 5T8. Phone 514-630-9858.

GOOD GIFT TO PARISH GROUP OR A FRIEND. Cheaper than making copies of yours. The Orthodox Herald, PO Box 9, Hunlock Creek, PA 18621. Send $7 for 12 issues.

## TOGETHER

For the first three centuries, Christians did not have a separate feast for the Nativity of Christ. At that time the only feast celebrated was the Theophany or Baptism of Christ. In its celebration it included both the Nativity of the Lord and the Baptism of Christ in the River Jordan.

In these first centuries the Greek word "Epiphany" (a manifestation) or "Theophany" (a manifestation of God, referred not only to the manifestation of Jesus Christ during His baptism, but also to His manifestation on earth i.e. His Birth.)

The ancient blending of these two feasts and their simultaneous celebration on the same day is clearly seen in their identical composition in our church services. They both have a vigil with fasting, they both have, on the eve, the Liturgy of St. Basil the Great with Vespers, and Royal Hours, the Great Compline with the singing of the hymn "God is with us..., and in the Liturgy, they both have the hymn "As many as have been baptized unto Christ..." In fact the two days are so similar that our people called Epiphany "The little Christmas."

## PARABLES

Why did Jesus use parables? Why was it that when He wished to open men's minds to some part of God's truth, He did it by telling them a story?

One reason is historical. In their history the Jews were familiar with teaching by means of parables. Also He wished to make people see truth in such a way that had always been a favorite method of their teachers.

Even in our age when people know less and less about the Bible, and care even less, the stories Jesus told as parables are the best known stories in the world.

So we see that the parable has a universal appeal for the ordinary person with the ordinary mind. Most of us tend to think in pictures; and most of us have difficulty in grasping abstract ideas. Philosophers can argue until doomsday about a definition of beauty or goodness without reaching finality, as I learned when taking philosophy courses in college. But if we point and say, "that is a beautiful woman; that is a good man," then at once beauty and goodness become intelligible because they have become embodied in a person. If Jesus had argued purely abstractly, using only ideas, few people would have understood Him. But He knew people, and He gave these cameo-like pictures we call parables so that the great ideas He wished to teach might be understood.

A parable has been defined as "an earthly story with a heavenly meaning." That is to say Jesus used earthly things and situations to lead people's minds to heavenly things.

The dictionary tells us that a parable is a short narrative from which a moral or spiritual truth is drawn; as, the parables of Christ. There are eleven parables in the Old Testament and 38 in the New Testament. Of those in the New Testament, 29 can be found in one gospel, 3 in two gospels and 6 in three gospels.

## YOUR LIGHT IS NEEDED

There is a small chapel in Yorkshire, England, where a tall candlestick stands at the end of every pew. Each family of the parish, when it comes to church for vespers, brings its own candle, lights it in the candlestick where they will then sit under its warm, mellow glow during the evening service.

As these candles are lighted one by one and shed their light, the darkness of the chapel gradually vanishes. The absence of even one family and its lighted candle is felt since the light of the entire church is diminished.

Each family feels that its light is necessary, otherwise a part of the church will remain in darkness. This encourages families to attend and to bring their candles. This custom brings to attention the importance of individual families and how each contributes to the transformation of the chapel from darkness to light.

This example shows us the importance of individual families and its members to the life of the church, and to the transformation of our society from spiritual darkness to the light of life. Each member must realize that their presence and participation is important for the well-being of the whole, otherwise their participation will be missed and thus diminish the spiritual light of church and society.

* * * * * *

One of the favorite comic strip characters is a little boy named Pig Pen. This friend of Charlie Brown's walks around in a cloud of dust. He doesn't have to work at getting dirty; all the dirt in the neighborhood just naturally attaches itself to him.

That's something like sin. We don't have to go looking for it; it will find us soon enough. Like sand at a beach picnic, it sneaks its way every way. We can't get away from sin. Wherever we go, we find it. We have to be vigilant and keep up our sin-guards.

## •Kitchen Corner

diced green pepper and chopped onion until soft. Saute chopped mushrooms. Drain tomatoes and chop them. Add together with the mushrooms and peppers to the rice. Add oregano, Worcestershire sauce, salt and pepper. Mix well.

Place 1 to 2 Tbls. rice filling on part of cabbage leaf from which rib was cut. Roll, pushing in ends. Place into heavy pot, which has been lined with some chopped cabbage. Prepare sauce by browning flour in oil. Stir constantly. Add liquid from tomatoes. Cook until thick. Add can tomato soup, chopped onion and celery. Mix well, add to cabbage rolls. Pour in water when necessary to keep pot half full of liquid. Cover and bake in 350° oven for 2 hours or simmer on top of the stove.

VARIATIONS: Use dill instead of oregano or thyme.

Use washed, drained can of sauerkraut instead of tomato soup.

Use wash, drained can of sauerkraut with tomato soup.

You may use soaked, dried mushrooms alone or with the fresh or canned mushrooms.

You may eliminate the Worcestershire sauce and oregano.

You may add diced garlic to filling, sauteing with mushrooms.

You may use raisins instead of mushrooms or neither.

## THE ROYAL HOURS

We see listed in our church bulletins for the day before Christmas the service of Royal or Imperial Hours. There are several reasons why they are so called. For one, the Emperors went in a grand procession to the church for this service, especially on certain Great Feasts of the Church. Another reason is that this service is only read on the most important days of Christ's earthly life – on the vigils or day before His Nativity, Epiphany and on Holy Friday. Another reason is the extraordinary splendor and importance of the Royal Hours.

The Royal Hours consist of all the Hours (the 1st, 3rd, 6th and 9th) and special psalms read consecutively. Each hour is augmented by the reading of lessons from the Old Testament, the Epistles and from the Gospel. Special hymns defining the day are sung.

Beautiful Service!

* * * * * *

Experience: compulsory education.

### GENEALOGY

On Dec. 13/December 27 or two Sundays before the Nativity of Christ, we read the genealogy of Christ. If we would look for more information on the names mentioned, we would find that there are the good and the bad much as we would find in any family tree. Larry Sherman wrote the following about Rahab, who is mentioned in Matthew 1:5.

In the genealogy in Matthew's Gospel, Rahab is listed as Salmon's wife and the great-grandmother of King David. The name, Rahab, appears in 8 different selections in the Bible. Two references are to the harlot (Jos 2nd chap ff and Mt 1:5), two are to Egypt (Ps 87:4 and Is 30:7) and four are to the mythological monster whose defeat by God was part of the creation of the world (Job 9:13,26:2 Ps 89:10 and Is 51:9).

In the Book of Joshua, Rahab is the harlot who protected Joshua's spies when they entered Jericho to map the city's defenses for the Israelite conquest (Jos Ch 2). When the Jericho soldiers heard of the spies, they confronted Rahab who told them that the spies had fled the city while in reality she had hid them under drying flax on the roof of her house. When Joshua entered Jericho, Rahab tied a scarlet thread in her window and she and her family were spared the slaughter of the inhabitants of the city. Rahab continued to reside in the Israelite camp during its conquest of Canaan (Jos 6:25). No other documentation about her exists in the O.T. Josephus does not mention her, nor does Luke include her name in his genealogy (Lk 3:32).

Some preachers have equated the Rahab in Matthew's Gospel with the Rahab in Joshua to show that Jesus' ancestor was a gentile and a harlot. Although this hypothesis shows the universality of the Gospel message to the sinners and nonsinners, historically it cannot be correct. In Ruth (4:21), Salmon is listed without his wife as Boaz's father, the grandfather of David. If one assumes that David reigned from about c1000-980 B.C., Salmon would probably have been born between 1100-1130 B.C. Good archeological evidence (grain receipts) indicates that Joshua burned the city of Ai (Bethel, Jos 8:9ff) in 1221 B.C. Rahab was probably with the Israelites during this war which occurred about 90 years prior to Salmon birth. Either Rahab was a common name by Salmon time or Matthew added the woman's name to his genealogy in the Gospel for a greater appeal to his gentile audience.

Historic criticism of Biblical passages is essential to understand God's message to man as found in the scripture. Without it, one can easily misunderstand passages, like this one, and confuse the truth found in the scriptures.

Larry R. Sherman, Ph.D.

### WINTER'S GRACE

The Nativity of Christ will always be an inner mysterious thing. Something that can really be most at home in the hearts of children. When you read this, you may be at the time of life when you are ashamed of childish things and you consider Christmas to be for children only. We all pass through that time of life. The pity of it is that some people never get over it. They grow in years only to be smart rather than wise, sophisticated rather than intelligent, and in their tragic hurry to put away some of their childish things which all of us must set aside with the maturing years, they put away, too, the great things they ought to keep, especially at Christmastime: the wonder and faith, the simple joy of the simple heart, the gift of believing.

Something like that must always be in your heart when Christmas comes: holy, humbly and infinitely wise. Then He will be born again in your heart as He has always been in all who have lost the meaning of His Coming. The trembling star will always look down upon this miracle even though the world still weaves a crown of thorns for Him, you can always find the kindled star and the waiting heart.

### LIGHTER MOMENT

"Mamma," said the little boy, "don't men ever go to heaven?" "Why, of course, my dear. What makes you ask?"

"Because I never see any angels with whiskers."

"Well," said the mother, thoughtfully, "some men do go to heaven, but they get there by a close shave."



**ТРОПАРЬ, ГЛ. 4**

**Рождество Твое, Христе Боже нашъ, возсія мірови свѣтъ разума, въ немъ бо звѣздамъ служащіи звѣздою учахуся, Тебѣ кланятися Солнцу правды и Тебе вѣдѣти съ высоты Востока: Господи, слава Тебѣ!**

## Dabs of Thoughts

When praying, do not give God instructions – report for duty.

We may speak English but we crave the comfort of prayers and Christmas songs in the Russian language learned in the kitchen, church and Russian schools of our childhood. One elder told me that she idolized her older sister and she learned to sing "When Christ was Born in Bethlehem" when her sister was practicing it to sing at the Yolka (Christmas pageant). She still remembers the words – drawing comfort and memories from them.

There is no fasting nor kneeling from Dec. 25/Jan. 7 until Jan. 5/18.

**Don't discard your Christmas cards. Put them in a basket and starting with the New Year, take one card out of the basket daily. At the family mealtime read the card, share news and facts about the person who sent it. Say a prayer for them. Then send a card next morning telling these dear ones that it was your privilege to pray for them the night before.**

Once the Cure'D'Ars, a French saint of the 18th century, asked an old peasant what he was doing sitting for hours in the church, seemingly not even praying: the peasant replied: "I look at Him, He looks at me and we are happy together." The man had learned to speak to God without breaking the silence of intimacy by words. If we can do that we can use any form of worship. If we try to make worship itself out of the words we use, we will get desperately tired of those words, because unless they have the depth of silence, they are shallow and tiresome.

Archbishop Anthony (Bloom), M.D.
London, England

The religious faith that helps us face the problems of life as well as prepare us for salvation can and must be shared with others.

Those who have been battered by life's hurts experience the compassionate touch of Christ on a wounded heart, if only they will let Him.

Ritual allows those who cannot will themselves out of the secular to perform the spiritual, as dancing allows the tongue-tied man a ceremony of love.



## EDITORS' NOTES

As families get smaller and consist of mostly elderly people, it is difficult to prepare a Solchelnik or Christmas Eve Supper. Some parishes have a communal supper with the whole Church family present. Among these are St. Nicholas in Philadelphia, St. Andrew in Cleveland, Ohio and Christ the Saviour in Harrisburg, PA. Some of them have the supper on the Eve of the Nativity prior to the Vespers, others hold it on the Eve before Jordan or the Baptism of Our Lord.

The church is no longer the magnet for the holy day of the Nativity; the home entertainment center is. Christmas at the end of an electric switch is the ultimate convenience. Christianity from your easy chair with a remote in hand what could be better? How can the church compete?

Received several letters from people concerning the tapes for the whole year which are keyed to the Church calendar. In several of them, those confined to the home felt that the tapes helped them maintain their interest in the Church. Others wrote that the tapes are kept in their little churches and played on Sunday, when the few meet for prayer. They have no priest on a regular basis.

For many years, we had to keep our subscription numbers under 5000 because of Post Office rules. Modification allowed us to exceed this number. We have already added over a thousand to our Packet Plan Family. Is your parish enrolled?

Perhaps, I have stressed the Christmas Eve Supper this year; but, somehow, I have found that the eating of a special Christmas Eve Supper, sometimes called a vilia, ties all the Christmases of a generation together – no matter where we are or which family members are together.

This year we are especially thankful and blessed by your prayers and support for The Orthodox Herald. Together, by His grace and your willing interest, we will continue to provide information and resources that strengthen your faith in God.

May the peace of Christ be with you this Nativity Season. CHRIST IS BORN! GLORIFY HIM!

Xpucmoc Pancdaémcir!
Christos Razhdaetsya!
Crabame Ezo
Slavite Eho!

Fr. Basil and Matushka Nina Stroyen

Co-editors: 1952-1998

## WHY IN BACK

On Christmas Eve and on the Eve of any of the twelve major Holy Days during the Litiya service, the priest goes to the back of the Church and does part of the service from there. It seems a strange thing to do as most of the congregation cannot see him. Why does he do this?

He is following the rule (typicon) of the Church. The Typicon clearly states: "Those who participate in the Lityia step out of the sanctuary to the back of the church singing stichera to the patron of the church or of the Feast."

This exodus to the back of the church has deep symbolic meaning. In ancient times, the vestibule was assigned to those who were under interdiction and to catechumens both of whom did not have the right to be present in the church with the faithful. The exodus to the vestibule of the church during the Vigil Service symbolized that Our Lord Jesus Christ descended to repenting sinners, and those people who stood in the back of the church could expect grace from Our Lord and relief from their sins.

A second meaning was that the movement of the faithful into the back of the church (rarely done today), together with the clergy, demonstrated the great meekness of the faithful who would place themselves on the same level with the repenting people and the catechumens and pray with them.

If the church has no vestibule, the Litiya is served at the entrance door.

## ETHNIC CHUCKLE

Dorohaya Tyotya Mareea,

Yak tam kolo vas? Toot shitko OK noh yah mala takee experience zhe yah looking barz different. Tak peeshlo.

Me staree ee yah decided zhe treba paintovatee house nah vonkah. Me peeshlee doh paint storooh kupeetee paint. Me malee takee argument tam in storuh boh yah hotcheela buy zelenee latex paint a me cheloveek insisted nah beelee oil paint. Yah yemooh poveela zhe me next door neighbor me poveela zhe nobody uses oil based paint anymore.

Me finally preshlee doh agreement ee me husband kazhee me no use me wasting time cheekatee nah salesperson ee ohn say zhe yah mozhyu finish me shopping ah ohn kupet paint. Me budem matee meeting kolo caree in yedeen hour.

Preeshowl time paintovatee. Me cheloveek nah vonkah a yah in housezu kolee yah chewyou zhe ohn kreetcheet nah menaah helpohvatee him. Yah peeshlah nah outside ee yah treemala drabeenu for him yak ohn climbing nah roof nah porchu. Ohn nah top ladder kolee kreetchee tak loud zhe yah gotta treematee ladder tight boh ohn coming down fast boh hornets coming his way. Ohn tak skoro coming down zhe ohn turned shitko paint ot bucketah nah menah! Yah bulla beela ot holovee doh shosee. Me husband dumah zhe toh tak funny. Ohn smeealsah ee smeealsah. Yah neh znala che plakatee che beetee husbandah.

Me next door neighbor chula noise ee preeshla nah nash yard ee kazheh: "Hose her off with the garden hose." Noh ohnah neh znala zhe me husband kupeel oil paint. Yak taka mess. Finally, yah got cleaned off with turpentinyuh. Noh me volosee takee mess. Nech neh worked. Yah dumam zhe yah scrazuyu musheela eetee doh beauty parlor. Finally, yah had to have me hair cut off. Yah looking yak parolee ot lakopee. Noh nemahyou any sympathy ot meh husbandah. Ohn me kazheh: "Why complain if you had any head lice they're gone now." O Bozhe moi!

Budteh Zdorovee.
Cheestah ot head doh toes,
Hanya

## FUNDS

Mission Fund William Soltis, Edward Chuprinko

Alaska Fund Marie Stefanelli in memory of Anthony Stefanelli, E.E. Nagorny

Both Alaska and Mission Funds Julia Stefanick, John Russian, Dora Daley, Thomas Broslawik, Marlo Orlovich, Ethel Watlock

*Поздравляю Вас с праздником*

*РОЖДЕСТВА ХРИСТОВА*

*и*

*НОВЫМ ГОДОМ*

*Искренне желаю Вам*

*Счастья, здоровья и благополучия*




What was the main course on your Christmas table? I have asked many people and they can't remember anything special or unusual. I have looked into many Russian and other Slavic cookbooks and there are very few references to the Christmas menu. Those that have anything usually refer to the Christmas Eve Supper. Many bake a ham because it goes so well with the beans, potatoes, and holupki, which have been left over from the supper. I am again giving the recipe for Holupki, which are perfect for both meals. Some people prefer them to the ones with meat.

Meatless Holupki

FILLING
1 cup rice
2 cups water
1 cup mushrooms
2 green peppers
1 onion
oil
dash oregano or thyme
2 teas. Worcestershire sauce
salt and pepper
head cabbage

SAUCE

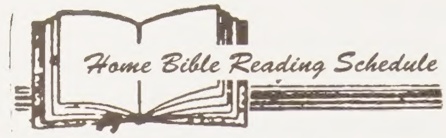
| | |
|---|---|
| 1 can tomato soup | 1 onion |
| 1 Tbls. flour | 2 stalks celery |
| 3 Tbls. oil | salt and pepper |

Cut around core of cabbage, removing it. Carefully place in boiling water. Simmer until leaves are malleable. Remove leaves one at a time, if necessary. When cool, cut away the thick rib from the leaves.

Boil rice until water is absorbed. Saute

(Continued on Page 45, Col. 3)






DECEMBER 1998

| | | | |
|---|---|---|---|
| 1 | Luke 14:25-35 | 16 | Luke 20:1-8 |
| 2 | Luke 15:1-10 | 17 | Luke 20:9-18 |
| 3 | Luke 16:1-9 | 18 | Luke 20:19-26 |
| 4 | Luke 10:38-42, 11:27-28 | 19 | Luke 12:32-40 |
| 5 | Luke 9:57-62 | 20 | **Luke 18:35-43** |
| 6 | **Luke 12:16-21** | 21 | Luke 20:12-19 |
| 7 | Luke 17:20-25 | 22 | Luke 21: 20:27-44 |
| 8 | Luke 17:26-37 | 23 | Luke 21:21:12-19 |
| 9 | Luke 18:15-17, 26-30 | 24 | Luke 21:21:20-36 |
| 10 | Luke 18:31:31-34 | 25 | Luke 21:37-22-8 |
| 11 | Luke 19:12-28 | 26 | Luke 13:18-29 |
| 12 | Luke 10:19-21 | 27 | **Luke 17:12-19** |
| 13 | **Luke 13:10-17** | 28 | Mark 8:3-21 |
| 14 | Luke 19:37-44 | 29 | Mark 8:22-26 |
| 15 | Luke 19:45-48 | 30 | Mark 8:30-34 |
| | | 31 | Mark 9:10-16 |

BIBLE STUDY

The parable that Jesus relates in Luke 12:16-21 is very meaningful. For example, it reminds us of something that we probably do not usually like to think about. It calls us to awareness of the inescapable fact that one day we must leave this world which we love and which is so familiar to us. In this way it invites us to think deeply about the meaning of the things we do and the things to which we attach ourselves.

But we ought to be aware of an error that is easily made when we think about this parable or about other teachings that highlight the fragility of earthly life. That error is to look at the world in a dualistic fashion. Dualists divide all reality into two parts: the good and the bad. They usually call the spirit good and the body bad. Radical dualists have gone so far as to say that this world was created by satan and even that he imprisoned a part of God in it and we must liberate it by our spiritual activities. According to them, God is the creator only of the invisible world of the spirit – the truly good and eternal world.

Jesus teaches us something quite different. He proclaims that this world is the beloved creation of God, that God is pleased with what He has made and that the supreme sacrifice which Jesus Himself offered upon the earth on that hill of Golgotha was given to liberate the world from the slavery which derives from the ignorance of the divine origin and glorious destiny of all that God has made.

We must never stop looking at the world with wonder and love! Let us keep on reminding ourselves and everyone that it is the creation and even the manifestation (just as every work of art is a manifestation of the artist who brought it into being) of the wisdom, the beauty and the glory of God – the Father, the Son and the Holy Spirit. In this way the world itself turns us **towards** God and does not become a reason for us to forget about God.

The poor "rich" man in today's parable made the mistake of looking at this world without thinking of God – without thanking Him for His generosity, without asking what **he** could do to make himself truly rich by sharing his good fortune with others instead of thinking only about his own ease.

Do we not imitate this poor man? Let us love God and His world! Let's love our life in this world – this precious divine gift to us. Let's use it well. And when the time comes for us to leave this world, we shall realize that we are not losing the world, for we shall find it in all its true glory in that Kingdom of which this, with all its splendor, is only a faint copy, like a candle is a copy of the glorious life-giving sun! And we shall never lose it.

Fr. Ihor Kutash, Ph.D.

THE BABAS TAUGHT ME

I called Baba to ask her for advice on preparing the Christmas Eve Supper. She was overjoyed that I was going to continue this tradition. She asked if I planned to use a white tablecloth instead of the one with Christmas designs. She told me that I could get my straw at a florist or craft shop. She reminded me to have an empty place at the table. She said that the food should be served one by one in courses. It should not be put on the table all at once. Everyone at the table should try everything which is served, even if it is one spoonful. Those who don't like the food should realize that being a "good sport" is called for on this day. Don't try to please them by serving lobster or shrimp. This meal features plain, wholesome food much as our forefathers had in Europe.

Baba told me that she had invited several people who lived alone to her house for this meal. What a beautiful way to share the news: "Christ is Born! Glorify Him!

**КОНДАКЪ, ГЛ. 3**

**Дѣва днесь Пресущественнаго раждаетъ, и земля вертепъ Неприступному приноситъ: Ангели съ пастырьми славословятъ, волсви же со звѣздою путешествуютъ: насъ бо ради родися Отроча младо, предвѣчный Богъ.**